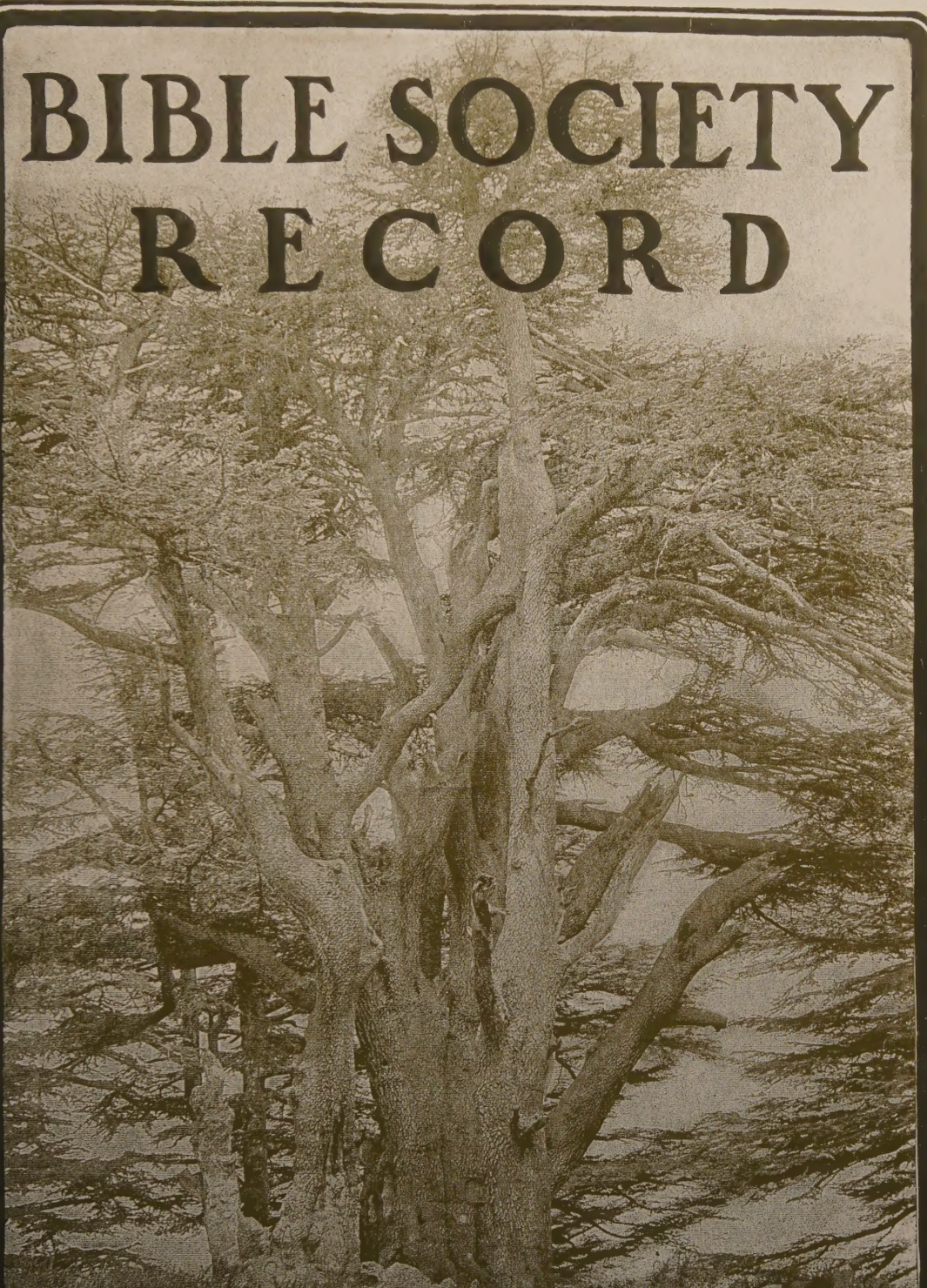
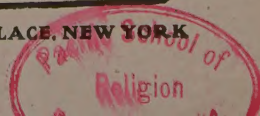


BIBLE SOCIETY RECORD



THE LEAVES OF THE TREE WERE FOR
THE HEALING OF THE NATIONS



Luther on the Bible

He who will become a Theologian now has a great advantage in having the German Bible. That is so clear that he can read it without any hindrance.

—*Table Talk.*

.

I should prefer all my books to perish that only the Bible might be read, for other books take up our attention and make us neglect the Bible.

—*Table Talk.*

.

If it is well said that the letters of princes should be read thrice, because princes have to speak deliberately lest they be deemed unwise, so much the more the letters of God, that is, the Holy Scriptures, should be read not only three, four or five times, but a hundred, a thousand times, aye, a thousand times again.

—*On St. Matthew's Gospel.*

BIBLE SOCIETY RECORD

VOLUME 62

JULY, 1917

NUMBER 7

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Henry Otis Dwight

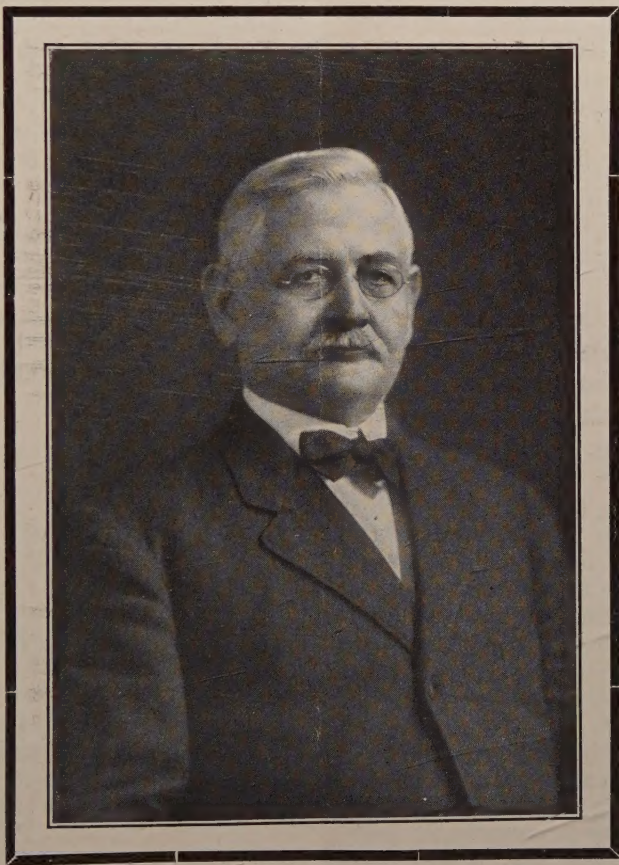
THE Bible House family has been sorely broken into by the sudden death of Dr. Dwight, Recording Secretary of the Society. He was at his post full of life and vigor on Monday, June 18th, and in full consultation with his colleagues; went to his home in Roselle, N. J., in the late afternoon, spent the evening as was his wont in reading and chatting with his family, complained of feeling rather badly and retired somewhat early—and by three o'clock was gone.

His name, Henry Otis Dwight, will long be remembered as a synonym for patient fidelity. Born in Constantinople, he grew up in the colloquial use of the Turkish language. To this he added a scholar's knowledge of its higher literary forms and usages. The son of missionaries, Harrison Gray Otis Dwight and Mary Lane Dwight, he justified the promise of such an ancestry. His main life work was in the Turkish language, being perfectly at home both in the popular speech of the streets and the more careful syntax of literary Turkish. He was the author of several important books: "Turkish Life in War Time" (1881); "Constantinople and its Problems" (1901); "Treaty Rights of American Missionaries in Turkey" (1893); "A Moslem Sir Galahad" (1913); and "Centennial History of the American Bible Society" (1916).

Perhaps his widest fame came from the

Revised Dictionary of the Turkish Language, at which he labored for years. All this, however, is but one chapter in the varied story of his life. He prepared for college in Constantinople, but came to the United States for his college course, entering Ohio Wesleyan University; but at 18 years of age he left college to enlist as a private in the United States Army, in 1861, and fought all through

the war, rising step by step until he finished his service as a staff officer. This experience left its impress on his life and character. He had the virtue and deportment of an officer and a gentleman, but it was only the veil through which the lineaments of a true soldier of Christ Jesus were always visible. Not long after his army experience he returned to Constantinople as a missionary of the American Board, having been ordained as a Congregational minister. There his appetite for detail and his skill in handling it soon made him most useful. Presently he came to his own and proved himself indispensable



to the publication work of the Mission. Tracts, editorials, books of various sorts passed under his keen eye.

He was brought into close relation with diplomatic personages and questions, and his knowledge of public affairs, acquired through many years' experience in such a post, was both wide and deep, so that he was recognized by both missionaries and diplomats as

quite *sui generis*. In it all, he was ever the faithful, devoted minister of Christ, with an eye single to his glory—in the world, but not of it.

His first service on his return to America in 1901 was in connection with the Missionary Ecumenical Conference held in New York City. After this he identified himself with a new enterprise, the "Bureau of Missions," and bore the major part of its first modest but useful volume—the Blue Book of Missions—a handy register of mission boards and missionary affairs. From this he came by a natural progression into the service of the American Bible Society—at first as Assistant to the Secretaries, afterward (1907) as Recording Secretary. Here the richness and the maturity of his vast fund of knowledge, his rare linguistic gifts, and the very spirit of missions qualified him peculiarly for his task. He had a gift for routine work which, however, he transformed into something more than routine by the keenness and breadth of his treatment of it.

His final service to the Society—in some respects the crowning literary undertaking of his life—was his "Centennial History of the

American Bible Society." In preparing this he began by a minute and careful collation of all the data, grouped and analyzed, so that every statement in the history in its final form could be verified by the evidence. It was a severe undertaking for a man of his years. Once or twice his physical energies seemed to flag, and he consented to accept at one point the aid of his colleague, Dr. Haven, who laid aside other tasks to help him bear the burden: but presently he rallied, took the work on his own shoulders and completed it with the triumphant vigor of a soldier-scholar, to his own great satisfaction and the admiration of all who knew him. He had many delicate tastes and predilections, none more marked than that for his garden, which doubtless helped to keep him alive through the latter years of anxious labor. As he lay in the parlor of his home, the flowers that he had planted and tended, gathered by his family, were heaped about his casket. His wife and children, though bereft, have many comforting memories of his life on earth and the unfading hope of life everlasting.

...

Notes and Comments

WE again call attention to the advertisement, on the back cover, of our Special Fund of \$150,000 to furnish Scriptures for soldiers and sailors.

..

A LADY in Needham, Mass., who has lost two little boys, sent us a gift on Memorial Day, saying that she believes they would be better pleased to have someone receive a Bible or a Testament than to have had ever so lovely flowers placed by their white headstones. It is such gifts as these that give us heart in our burdens and tasks.

..

THE table of four principal sources of benevolence shows an increase in the totals for May, 1917, as compared with May, 1916, of \$4,789.54. The increase is largely in legacies. Church collections are less. Gifts from auxiliaries and from individuals are more for May, 1917. The five months from January 1st to May 31st show as a whole a decrease of \$6,172.57. Auxiliary gifts have fallen off lamentably. Legacies have increased somewhat. Church collections have decreased and gifts from individuals increased somewhat. We have been noting these fluctuations from month to month with both anxiety and hope. As the war shadows deepen

about us and new obligations are incurred, our appeal to the friends of the Bible must be uttered with more boldness and insistence.

	May, 1916	May, 1917
Gifts from Auxiliaries.....	\$1,180 54	\$3,183 98
Legacies	3,410 00	5,857 31
Church Collections.....	7,307 98	6,603 00
Gifts from Individuals.....	1,578 89	2,622 66
	<u>\$13,477 41</u>	<u>\$18,266 95</u>
	Jan. 1, 1916, to May 31, 1916	Jan. 1, 1917, to May 31, 1917
Gifts from Auxiliaries.....	\$18,789 09	\$10,407 64
Legacies	44,251 13	47,828 15
Church Collections.....	37,800 70	34,512 89
Gifts from Individuals.....	21,681 41	23,601 08
	<u>\$122,522 33</u>	<u>\$116,349 76</u>

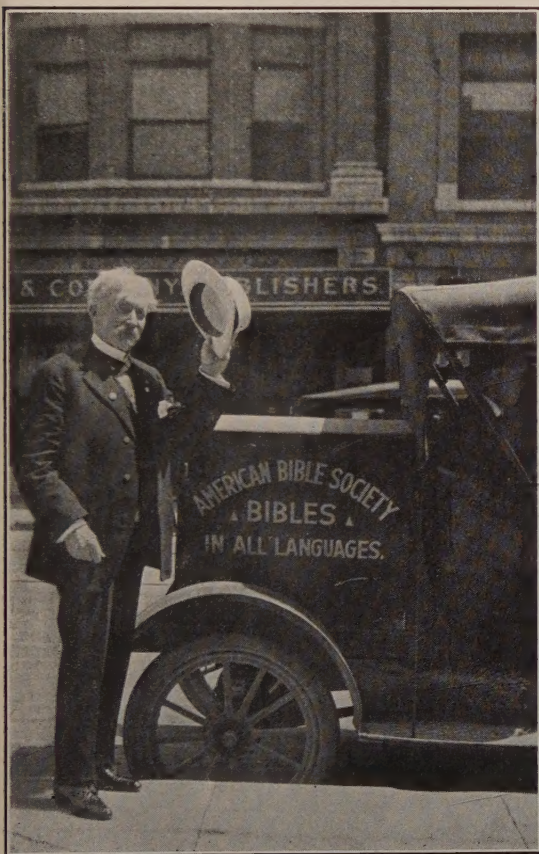
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WHATEVER makes for a better knowledge of the Old Testament is an immense gain to all Christians. In that view we take pleasure in commending a recent tract issued by the Hebrew-Christian Publication Society, 83 Bible House, written by Mr. B. A. M. Schapiro, its executive secretary, well known to those interested in Jewish work as a Jewish scholar and a devout Christian. The tract is on "Sacrifices, their Origin and Significance." It has a value beyond this, however, because there are printed in it fifteen pages from a forthcoming book by Mr. Schapiro entitled "Word Studies in the Old Testament," in which the Hebrew text is printed with an interlinear English translation and

a "Word Analysis" that will especially help beginners in the study of the text. It is published for free distribution, and can be had for the asking.

• •

THE General Assembly of the Presbyterian Church was rich in Dr. Chapmans. Not only the moderator, Dr. J. Wilbur Chapman, but also J. Francis Chapman, M. D., a ruling elder of the Presbyterian Church of Mt. Kisco, N. Y., was a "commissioner" as the accompanying picture shows. We venture to hope that as he stands in the picture he fairly rep-



AN ELDER COMMISSIONER GREETES THE BIBLE SOCIETY AT DALLAS

resents the general attitude of moderator and members toward the institution to which he takes off his hat.

• •

At a recent meeting of the International Missionary Union at Clifton Springs, N. Y. (May 29th to June 3, 1917), the following resolution was passed:

"The International Missionary Union recognizes with profound gratitude the aid of the Bible Society as absolutely essential to the

success of missions, and heartily commends the American Bible Society to the generous support of the people of America."

• •

SOME worn and tattered leaves of a New Testament recently came into the hands of a colporteur of the Society in the far interior of the state of Piahy, Brazil. The colporteur received them from a man who had long had them in his possession, but never had read them, and so had no idea of their value. When he was made to see what they were he bought a complete New Testament, which led to his conversion, so that he became a devout follower of Christ. We cannot reproduce as we would like the worn and old look of this long-disused book, through which so happy a result was secured at last.

• •

AN extract from a weekly French newspaper published in Geneva describes the Annual Meeting of the Geneva Evangelical Society held there some time ago. Two of the colporteurs of the society had been killed in the line of battle. Others found great opportunity for Bible distribution among the soldiers. "Opposition to the gospel," the *Chronicle* continued, "is less among soldiers than among civilians," and one speaker urged that persons converted by reading the Scriptures are less inclined to backslide than those who yield to the eloquence of an evangelist.

• •

PART of the group of islands known as the Virgin Islands—St. Croix, St. Thomas, and St. John—have now come into the possession of the United States, negotiations for them with Denmark having been carried on for several years past. This brings them within the scope of the activities of this Society, and we are happy to say that a Lutheran minister in St. Thomas has asked and received a gift of Bibles to meet the needs of English-speaking people. English is spoken generally in the ports, and a dialect of Spanish elsewhere. As the islands lie nearest to Porto Rico, we may be able to meet the Bible needs of the people from there, but we shall need funds for this, as for everything else.

• •

EUGENE DEFAIL, the French soldier who carried a Testament on his breast which stopped a German machine gun bullet sufficiently to save his life, has now been wounded for the eighth time—so we learn from the Bible Society of France. We trust he may recover from this as from his previous wounds.

Luther's Bible and its Influence on German Life

By the Rev. Professor H. Offermann, Lutheran Theological Seminary, Mt. Airy, Philadelphia

IT is the aim of this paper to give a brief but accurate account of Luther's Bible and the place it holds among German-speaking people. To this end four points will be considered: Luther's personal attitude to the Bible; the history of his translation; the abiding worth of this translation; its influence on German life.

Luther and the Bible

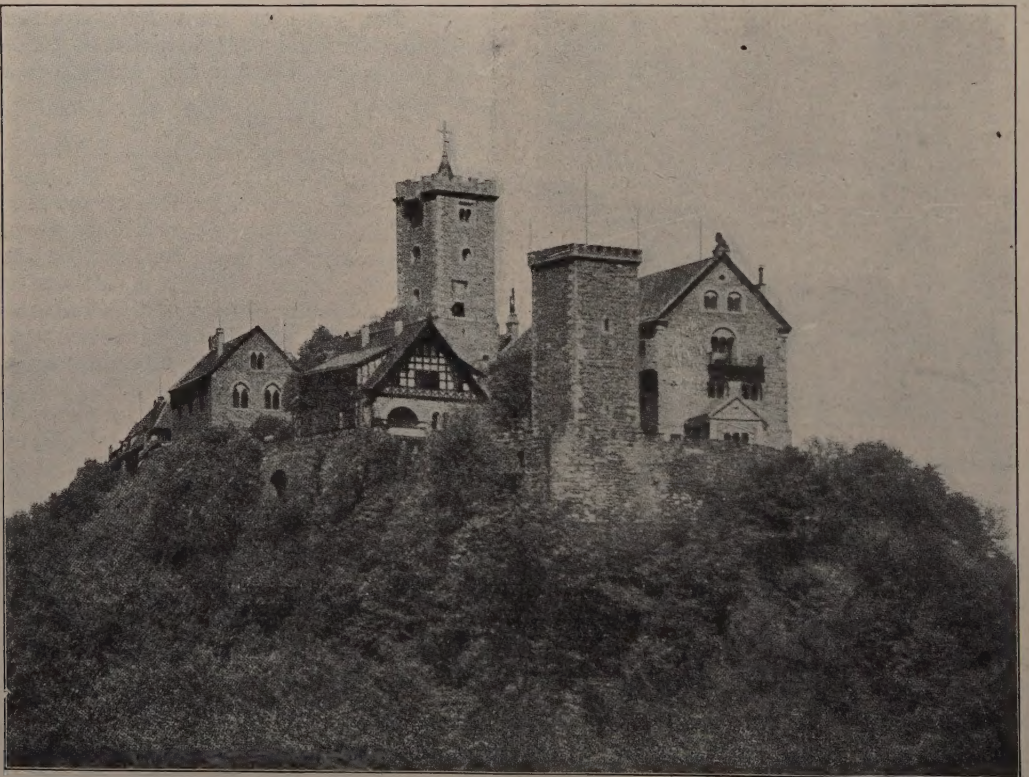
The famous Luther monument at Worms represents the Reformer in a characteristic attitude: his eye is turned to heaven, his right hand rests upon the Bible. No other attitude could be more typical of the real Luther. Even to-day no one who understands Luther can think of him without also thinking of the Bible, whose foremost champion he became.

And yet during a considerable time of his life Luther did not know the Bible at all. "When I was twenty years old," he tells us, "I had not seen one. Finally I found a Bible in the Library at Erfurt, which I often read—to the great surprise of Dr. Staupitz."

Luther's first acquaintance with the Bible determined his whole course; the Bible became his daily companion and the study of the Bible one of the greatest delights of his life. He writes: "What the pasture is to the animal, the home to man, the nest to the bird, the rock to the goat, the water to the fish, Holy Scripture is to the believing souls."

For years Luther studied the Bible in the official Latin translation, the Vulgate. In 1516, however, the noted scholar Desiderius Erasmus published the first printed edition of the Greek New Testament, while the first Hebrew Old Testament had appeared as early as 1488. Luther understood neither Hebrew nor Greek. But being convinced that the pure gospel would not be preserved to the church without the knowledge of these languages on the part of its ministers, he began to take up the study of both Hebrew and Greek that he might be able to understand the Word of God in the original.

But Luther was just as anxious to have the Bible read and studied by the people in their mother tongue. For this purpose, however,



THE WARTBURG CASTLE, WHERE LUTHER TRANSLATED THE BIBLE

the existing German translations of the Bible were utterly unfit. They were little known, full of errors, based upon the Latin Vulgate, and written in a clumsy style which the people did not understand. Luther had to do the work himself—and he did it. While at the Wartburg he found time and leisure for this new task of his life, in many respects the most important and without question the most beautiful task he had ever undertaken.

History of Luther's Translation

Luther's stay at the Wartburg is one of the dramatic incidents of his life. He arrived there early in May, 1521, and left early in March, 1522. In December, 1521, he made a secret journey to Wittenberg, staying with friends for several days. After his return to the Wartburg he wrote to Johannes Lange at Erfurt: "I shall remain here in hiding until Easter; meanwhile I shall translate the New Testament into the German language as the friends wish me to do. I hear you are engaged in the same work. Continue as you have begun! I wish to God that every town would have its own translator and that this book would dwell in the tongues, hands, eyes, ears and hearts of all." In January he wrote to Amsdorf: "I am going to translate the Bible, although I know that the work is beyond my strength. Now I see what it means to translate, and why no one who attempted it has yet given his name."

Nevertheless, Luther was not without experience when he began the work. At various

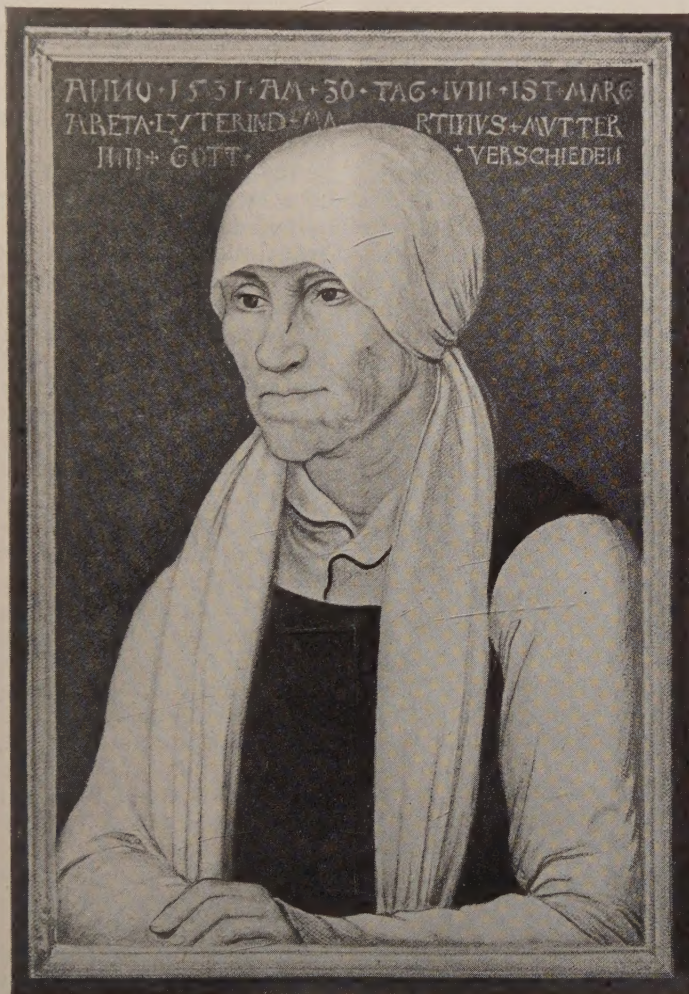
times he had translated and published small portions of the Bible, and all of them had been received by the people with the greatest delight. This must not only have encouraged him, but it also facilitated his labors. As a matter of fact, the work proceeded more rapidly than anyone could have dreamed; for within the short time of three months the

whole New Testament was completed. The basis of the translation was the Greek text furnished by Erasmus in the second edition of his New Testament (Basel, 1519).

In the spring of 1522 Luther returned to Wittenberg. His translation of the New Testament was finished, but before he sent the manuscript to the printer he went over it most carefully, together with Melancthon and other friends. To Spalatin he writes: "On my Patmos I translated not only the Gospel of St. John, but the entire New Testament. Now we are at work polishing everything,

Philip and I: by the grace of God it will be a fine piece of work."

The printing was done by Melchior Lotther of Wittenberg, and on the 21st of September, 1522, the work was completed. On the title-page neither the name of the author nor the year of publication was given. But all knew that the work had been done by Luther himself; it bore in form and spirit the marks of his genius, and almost at once won its way into the heart of the German people. Within a few months the first edition of three thou-



From Century Magazine

MARTIN LUTHER'S MOTHER

sand copies was completely sold out. A second edition appeared in December and other editions followed.

The translation of the Old Testament imposed upon Luther a still more difficult task. But with the help of his friends, and by freely consulting noted Hebrew scholars, he was finally able to finish his work. The work appeared in parts. The first part was printed in 1523, and comprised the Pentateuch. It was followed in 1524 by a second and a third volume. The Prophetical books were not printed until 1532. Finally, in the year 1534, the first complete edition of Luther's Bible left the press of Hans Lufft at Wittenberg.

Luther was highly pleased, but at the same time he was also untiring in his zeal to revise and improve his translation, as new editions became necessary. In 1539 he organized a permanent Revision Committee composed of his intimate friends, who would meet at his house once a week. The fruit of their labors is embodied in the edition of 1541. The text of the last edition, prepared by Luther himself and published in 1545, is regarded as the standard text of Luther's Bible. During Luther's life more than 100,000 copies of his Bible were printed and sold. But Luther himself never received or accepted a cent of remuneration for his labors.

Value of Luther's Translation

When Luther began to translate the New Testament he could not follow any generally accepted rules. But in an open letter published in 1530 he has stated the general principles underlying his translation in a most admirable manner. First of all he endeavored to reproduce in his translation the true meaning of the original text. His next aim was to present the Word of God in a language intelligible to all. Finally he wished to preserve in his translation the sacred character of the Bible.

How far did Luther succeed in realizing his own ideals? In answer to this question we call attention to three points which in our belief make Luther's Bible the matchless leader of all modern translations: its accuracy, its simplicity, its beauty.

(a) *Its Accuracy.*—By accuracy we do not mean literalness. Luther did not attempt to give a literal translation. He realized that in many cases a too literal translation would only obscure the true meaning of a passage. What he aimed at was fidelity to the divine truth, and interpretation of this truth in the spirit of the holy writers themselves. The accuracy of his translation is therefore not one of the letter, but that of the spirit. It is,

of course, not absolute, but even in the light of modern scholarship the number of actual mistakes in Luther's Bible is remarkably small.

(b) *Its Simplicity.*—In his address at Luther's funeral Melancthon said that the German Bible because of its clearness could give the reader more light than most commentaries. And, indeed, Luther's German is wonderfully clear and pure; it is as clear as crystal and as pure as gold. It is familiar to the mother in the house and to the laborer in the field. It is in most cases so simple that a child will understand it, and yet it is always chaste and dignified.

(c) *Its Beauty.*—Luther's language is also of rare beauty. Not that Luther himself had aimed at elegance of style; the beauty of his translation is not the result of a studied effort, but the natural beauty that lies in the perfect harmony between letter and spirit, form and content, thought and word. The words may be simple, but they are always appropriate and in harmony with the sacred character of the Bible. He who reads Luther's Bible is constantly impressed by the spirit of devotion which permeates the translation.

Its Influence on German Life

The influence of Luther's Bible on German life and literature in the past as well as in the present cannot be overestimated. Before Luther there were many German dialects, but no common German language. Luther laid the foundation of modern literary German, and in his Bible he created a model after which all German literature since then has been patterned. Through all his writings, but especially through his translation of the Bible, he taught the Germans how to use their own mother tongue.

In his Bible Luther gave the Germans not only a common language but also a common spirit, and thus his Bible became the chief instrument by which the German tribes were made a spiritual unit, a nation in the true sense. In all the literature of the world there is no book that has exerted such a deep and wide influence upon a single nation as Luther's Bible upon the German people.

But after all, it is the religious influence of Luther's Bible which counts most. And in this respect words fail to express in adequate terms the service this wonderful translation has rendered the cause of Christ and true religion. In Luther's Bible the new interpretation of the Gospel which Luther and the Reformation gave to the world not only has its life source but has also found its classic expression.

Annual Report of the Southwestern Agency

THE Rev. J. J. Morgan makes his annual report, from which we give some extracts. He is personally well and favorably known in his own denomination, but now he will have made a large body of interested friends in the Northern Presbyterian Church by his visit to the General Assembly.

The Southwestern Agency has had one great and unusual experience this year. It has ministered to the Bible needs of the soldiers on the Mexican border. This has been already described somewhat fully in the RECORD and we shall begin therefore with

worship during the year in 5 languages, distributing Bibles in English, German, Bohemian, Slovak, Croatian, Slovenian, Ruthenian, and Russian. Most of those whom he visited were either Roman Catholic or socialistic, which Mr. Morgan tells us usually means infidel. Here is a chapter in his experience:

The Way of Approach

"Two lions are guarding the entrance to the heart of each foreigner," says Mr. Ringsmuth. "The one is prejudice and the other superstition; and these terrible beasts are not chained, as the one in John Bunyan's story." As a rule, Mr. Ringsmuth is patient, but the following incident illustrates a case in which he concluded that patience had ceased to be a virtue. Mr. Ringsmuth had taken his place on a crowded square in a village of a mining town. A certain foreigner continually interfered with his Bible sales. He severely rebuked him, which only made him the more aggressive, and led others to join in. The annoyance was finally too much for him, and it is interesting to see how Mr. Ringsmuth turned the occasion to his own advantage, as



REV. J. J. MORGAN, FAMILY, AND SOME BIBLE SOCIETY FRIENDS

some account of the general and ordinary work.

Texas alone would tax the energies of any man, but to it must be added Oklahoma, Louisiana and Arkansas (for which the Rev. Mr. Morgan is responsible), as territory for Bible distribution. During the year he has had 44 workers as over against 96 for 1915. But these spent more days and traveled nearly as many miles (30,602), visiting 900 towns and villages, and distributing 151,055 volumes, a gain in distribution of 47,602 volumes. This means that a much larger percentage than usual were portions, single books or small groups of books, and they were in 34 different languages. And, as the report notes, this means that some colporteurs must be remarkable linguists. Some of them last year spoke 16 different languages. We find Mr. Ringsmuth, one of them, visited 5,870 homes of foreigners in Arkansas. He speaks 9 languages, has conducted family

well as to that of the intruder, even to the salvation of his soul.

A Victory for the Bible

"Would you stop and go away, you slave of the devil!" Mr. Ringsmuth said in Croatian language, which was the man's native tongue. "I am not of the devil," he said. "But you yield to him," said Mr. Ringsmuth. "How do you know?" said the man. "This Bible tells me so!" Mr. Ringsmuth replied, lifting a Croatian Bible before him. The man took the Bible in his hands, turned the leaves, and, looking at Mr. Ringsmuth, said in a low voice: "How much does it cost?" "One dollar," was the reply. "All right," the man said. He paid the dollar and went straightway off with the book. Later, after some days, Mr. Ringsmuth met this man again and found him to be deep in his Bible, and he was rejoiced to find that the man was entirely changed, converted to Christ.

How many Christians, even active Christians, in the East know much about Arkansas, and especially Arkansas as a mission field? Yet it is a most fascinating field, as this report will show.

The Bible Depository at Little Rock

Think of it!—right in the heart of the commercial and social life of the capital of Arkansas, *viz.*, Little Rock (which, by the way, is itself the one great center of Arkansas, geographically, commercially, and from every other standpoint), the American Bible Society is offered free of charge ample space for a Bible depository. And along with the offer comes the urgent call of the churches. We cannot refuse, and perhaps the latest news that goes into this story is that a shipment of Scriptures in the various languages is en route now for Little Rock. We, at least, will try the experiment.

An Appreciation

It is to the Young Men's Christian Association of Little Rock that we are directly indebted for this most generous offer of a room for our Bibles. True, we had supplied their reading room; but we try to do this everywhere. It is a clear demonstration of the spirit of the West, this generosity of the Little Rock Y. M. C. A., and most heartily do we take advantage of recording here and now our very deep appreciation.

D. H. Colquette on the Border

August 1st we sent our Arkansas Field Agent, the Rev. D. H. Colquette, to the assistance of Mr. McLane in the army work then in progress at El Paso. We wish funds had been available for us to have kept him there; but not so. Not only funds, but army Testaments ran short, and in a few weeks we had to call Mr. Colquette in. We were not prepared for the unexpected demand for Bible work on the border which suddenly developed. Soon our stock of khakis was exhausted and New York had to double and treble its supply in quick succession.

A Conversion

Last Sunday morning I gave a soldier a Testament, and he asked me to write my name in it, which I did. We learned later that he returned to the church in the evening, made a profession, and asked to be admitted into the church. He volunteered the information that his action was the result of his reading the New Testament.

Mr. Morgan was given (what is not usual) authority to raise money in his field, and for his field, in connection with the "Army Testament Fund," and from these headquarters in Little Rock as a base \$1,000 was so raised.

Louisiana is another place where there is special and peculiar need. We are sorry to make the record, which, however, cannot be questioned.

Louisiana Shuts the Door

The door is shut to the Bible in great portions of Louisiana, and Roman Catholicism is responsible. If there is a menace to America as a home base for foreign missions, it is this thirteenth century Romanism of the 300,000 French and Italians in Louisiana, whose priests forbid their people to read the Holy Scriptures for themselves.

Persecution in Southern Louisiana

We are not speaking in vague theories; after seven years of earnest effort to put the Bible in the Roman Catholic sections of Louisiana, we know from sad experience what we are talking about. Our colporteurs who go from house to house, offering Scriptures, are not only frequently insulted and ordered out of town, but sometimes actually driven from the door by having dogs set on them.

Mexicans in Texas

Who can begin to picture the poverty, the ignorance, the superstition and utter helplessness of the Mexicans now in Texas? No man knows the number, for they are crossing the Rio Grande every day, hunting for something to eat and to wear, or perhaps fleeing in haste from Pancho Villa's mad threats. Some say there are 500,000 and some 600,000, but it makes no difference so far as this story goes, for the one outstanding fact for our consideration is that these thousands and thousands of benighted people are our neighbors, yea, our brothers, and "they have no meat."

Are they Hungry?

Does anyone doubt that these stranded people are really hungry for the Bread of Life? The answer to this question is that we distributed among them not less than 30,000 copies of Spanish Scriptures during 1916. "But were they read and appreciated? Is this wholesale distribution of Scriptures not a waste, and a casting of 'pearls before swine'?"

Such questions are perfectly natural and right. They arose in our own minds at one time, and we know that the best way to answer is to go personally among these people, see their need, watch their eagerness for Scriptures, and follow up results. Do this and you will know that this is God's appointed time to give his Word to Mexicans, both in Texas and in Old Mexico. In the breaking up of priestly rule in Mexico there has undoubtedly come to Mexicans a new

consciousness of freedom to read the Bible for themselves, as Americans do. In no other way can we explain their eagerness to receive the Scriptures. Such is the demand, that we have been compelled to emphasize the distribution of portions, especially those decorated with the Mexican colors. These sell for three cents each, and thousands have been introduced to the Scriptures through these attractive portions of convenient, pocket size. Those who could not buy were supplied free of charge.

Louis V. Rodriguez, Colporteur

Mr. Rodriguez begins his report by saying, "I never have had a success in my work as in 1916." He was assisted by Francisco Ramos for a good part of the year, and, equipped with a horse and wagon, they canvassed the entire border with the exception of El Paso, which is served by our faithful correspondent, Miss Frances Montague.

But we must give some extracts as to the colportage among the soldiers:

The Bible in the Border Camps

When the 150,000 American soldiers were mobilizing on the Mexican border, our first thought was, Have these men Bibles? On investigation it was found that at least three-fourths were without any portion of Scripture. The Bible House at New York quickly responded to our call for large supplies of New Testaments, and we put the work of distribution in the hands of S. Brooks McLane, a graduate of Austin College and a young man of just the right caliber to win. He was assisted at various times by three other colporteurs; but since he was in charge, and was alone in many of his roughest experiences, we have requested him to tell his story in the first person. How 17,000 khaki-clad Testaments were given the men on the border will be "good reading."

Story of S. Brooks McLane

"'Pancho' Villa had put Columbus, N. M., on the map of the United States in one night, Gen. Pershing was in Mexico with his forces on the punitive expedition, First Chief Carranza had just issued his orders, which sounded like a threat to Uncle Sam, and war was the talk of the hour. President Wilson had ordered the mobilization of the militia some time before this, and the men from many states were on their way to the border. Sixty troop trains had reached El Paso the day before. Everywhere there was a feeling that rumors of war might become real war at any moment.

"Under these conditions I began my work among the soldiers at El Paso. I knew nothing

about military organization and army life. For a time I was a walking question mark. As I visited the chaplains of the various regulars and militia regiments which were daily arriving in El Paso, I asked advice as to the best way to reach the soldiers with God's Word, and interest them in reading it.

"All the men who asked for the Testaments were required to sign a paper giving name, company and regiment, and pledged to read it daily. Later the army Y. M. C. A. was supplied with another 1,000 Testaments for the men in Mexico.

"If you can stand the hardships of the dreary sands east of El Paso; if you can sleep while the coyotes yelp; if you can rest with the stars for a canopy; if you can cook your meals on the camp fire; if you are not afraid of bandits that may live on either side of the river—come, make this drive to Brownsville with me in 'the Gospel jitney of the border camps.' We will see something of the life of the soldiers as they guard 'the border'; we will sleep in every part of their camps (except the guard house); we will eat with them, from the brigadier-generals to the 'high private in the rear ranks,' and we will have indelibly impressed upon us the fact that the 'entrance of thy words giveth light,' as we give 17,000 Testaments to the men in khaki along the 1,300 miles of the Rio Grande which serves as the boundary between us and our neighbor to the south.

"At points along the way I found small detachments of regulars and men from the 4th Texas Infantry, whom I supplied with Testaments. When I reached Marfa I learned from Chaplain Freeland, 6th Cavalry, U. S., that the Y. M. C. A. men with their auto truck had visited all the twenty-five camps scattered through the Big Bend district and had done our work with such thoroughness that another tour was unnecessary. The next morning I started the long drive to Del Rio *via* Fort Stockton and Ozona, thus leaving the Rio Grande far to the south. On the way I had some interesting experiences. In the dry bed of an old river I hung the rear axle on a large boulder, so that I had to build a new road under the wheels in order to get off—only to run a few feet until I was stuck in the sand. But the good roads from that point to Del Rio, and the beautiful scenery along Devil's River, were ample reward for my difficulties. At Del Rio I received the hearty co-operation of Chaplain C. C. Bateman, 14th Cavalry, U. S., the senior chaplain of the army, who has seen twenty-six years of service. I left 888 khaki Testaments with him for distribution among the men at Del Rio and Fort Clark, which was a part of his 'parish.'"

Progress in China During the Past Year

THE annual report from China shows progress in spite of some serious difficulties. The political disorders and uncertainties are a hindrance and, connected with them, the fluctuations in exchange have been generally unfavorable to our work.

Dr. Hykes was in the United States, being called there for the Centenary, and the Rev. William M. Cameron was in charge. Dr. Hykes reports that too much credit cannot be given Mr. Cameron for the manner in which he dealt with the situation.

In spite of Dr. Hykes' absence there was an increase of nearly 30,000 copies over the previous year. This could not have been without the hearty and cordial co-operation of missionaries and native ministers. The reduction in the amount of the appropriation was distressing beyond words. A good stock of books had been laid up in advance, but even so there were hindrances. Nevertheless, progress was made in every line, though not so much progress as we had hoped for.

The translation and editorial work has been pushed forward, as the following extracts will show. Dr. John Wherry gives us this glimpse of the quiet, painstaking, scholarly toil of the "Wenli" Version translators:

In our report of last year's work I mentioned our intention to revise our version of the book of Job—one of our earliest productions. This Mr. Lloyd and I have done, with the aid of our experienced writers, with painstaking care, much (as we think) to its improvement.

When we had finished Job, my writer and I, with the approval of our own Committee and the assent of the Mandarin Committee, began the work of harmonizing the two versions, and have gone over the Pentateuch and part of Joshua. Our comparison seems to show that while no sweeping changes will be required in either version, the harmonizing will suggest a sufficient number of improvements in each, both in matter and style, to make it worth while.

And for the Mandarin translators Dr. Chauncey Goodrich has this to say:

We are now about to begin another year of work, in the glad hope that by the end of

June (1917) we may complete the undertaking begun more than a quarter of a century ago: namely, the giving to China a Bible in the colloquial language of most of her people.

The work remaining to be done consists in brief of the translation of a part of II. Kings, and I. and II. Chronicles; some final criticisms on the Pentateuch, a month and more of final criticisms on the Psalms and passages from other books, including punctuation, copying and a final re-reading; fixing the writing of the less common names; preparing tables of weights and measures; and some harmonizing, as we are able, of the Mandarin and Classical Versions. All this will spell close work for the first six months of 1917.

We desire to give thanks to the three great Bible Societies for their continual interest and help from the beginning, and to God, for the general good health of the Committee, enabling us to work steadily on through the long years (albeit we cannot forget the dear brethren who have been taken from us to the Bonnie Land). We rejoice in the general acceptance of the work, and its rapidly increasing circulation; and we hope and pray that uncounted multitudes may find in this great classic of the ages a new joy and a new life.

The manufacture, as before stated, was much less than that for 1915, but still it was over a million and a half of volumes. Dr. Hykes sums it up in this way:

The direct issues for the year were only 1,760,944, against 2,794,274 in 1915. We sent out all the Scriptures we were able to supply. At the end of the year we had only 102,029 portions in our depository in Shanghai, or not enough to meet the circulation for ten and one-half working days. Books have had to be issued as fast as they were received from the printers, and at present our shelves are practically empty. We have scarcely a copy of Mandarin portions in stock.

The following paragraph deals with circulation:

It was gratifying that the circulation reached its high-water mark in the last year of the Society's century; and it is equally gratifying to be able to report that the first year of the new century breaks that record. We distributed a total of 2,274,710 copies, of which all but 2,939 were sold. This is an advance of 29,964 copies over last year. We

hope that this highly satisfactory result, which was accomplished under the most adverse conditions, is a happy augury of a greatly increased circulation of God's Word in China during the coming years.

It would be interesting to follow all the Superintendents in their work for the year, but we can only take some of them. Mr. Strong reports as follows from Peking:

We had to begin the autumn work with a serious shortage of books; and now, the river traffic being closed for the winter, a large number of towns in my southern district cannot be supplied except at an abnormal cost for transportation by carts. During the last two months orders have been coming in from all parts of my field, but we are not able to sup-

The Rev. J. Moyes, of Nanking, touches the same sore point.

During last summer there came a time when it was necessary for us to lay off all our colporteurs for three months, for lack of funds. Our friends in Nanking agreed to buy all their Bibles and Testaments earlier than necessary, so that we might have funds to tide us over the stringency and thus retain our men at work. This we were able to do through their assistance.

In South China the Rev. Alfred Alf speaks of the third revolution, which occurred during the summer months of July and August, 1916, and continues:

But this state of war was a great hindrance to our work. Our colporteurs were not al-



THE MANDARIN REVISION COMMITTEE

ply anything like the demand. Further retrenchment was advised by the Home Office in order to adjust the work to a reduced appropriation for next year. This made it necessary for us to discharge all our paid colporteurs, but we have had a number of voluntary booksellers under employed overseers, and this has been our most successful work. Christians have given some of their spare time to preaching and selling Scripture portions in the villages. Large numbers have been sold in this way. In some districts this work has been done very systematically, with the result—so I am assured by the resident missionaries—that in some parts every home has been visited throughout large areas.

lowed to pass freely from place to place during the siege. The gates of the villages in the vicinity of Canton were closed to strangers. Money was scarce and few people wanted to buy our books. Often the cheap price at which our Scriptures are sold put our men under suspicion of being spies, by the soldiers. Robbers and pirates were numerous during this time. Some of our men were robbed of their books and other belongings, but fortunately not otherwise ill treated. Nevertheless, we are grateful to God for having had these splendid opportunities afforded us of giving a clear and unequivocal testimony to his Word of Truth during these troublous times.

The Rev. J. Johnson at Kiukiang, who succeeds the Rev. F. C. Crouse (returned on account of ill health to this country), has this interesting incident to tell:

Among our customers at the depot has been Gen. Wu, the leading military official of the city. He is one of the few earnest Christians belonging to his class. He is not afraid to let his light shine, though it is said he has received broad hints that his boldness may get him into trouble. When I paid my first call he was in conversation with the chief of the police and another official. In the presence of both of these gentlemen he talked freely on religious topics, expressing his personal faith in Christ, and his conviction that Christianity was the only panacea for China's many ills. At the marriage of a niece, recently, in the presence of all the guests—some of whom were missionaries—he avowed his faith in Christ and his love for the Bible. All presents were returned except some beautiful leather-bound Bibles and Testaments supplied by this depot. He has family prayers in his home and regular weekly preaching in his *yamen*. The Lord's day is honored, there being no military parade or drill on that day. He manifests great interest in the opening of schools and Christian work in the towns and villages of the province, and in the wide circulation of the Scriptures. It is our hope that God will raise up many such men all over China to hasten the coming of his kingdom.

The Rev. Mr. Hirst in the Hupeh Province, headquarters at Hankow, has many minute but striking incidents to report. Here are two or three of them:

A business man named Wang is so delighted with his copy of Mark that he reads it all day. He said: "This Mark is my precious treasure." (*O tih pao pei.*) He learned to pray and gave his name as accepting Christ.

Wang Hsi Ling, a soldier, read a great deal of the New Testament in hospital. On leaving he attended Sunday worship in the church and was very earnest until he left for duty elsewhere.

Hung Hsu Tsi, a police officer, was twenty days in hospital. He bought a new Testament and clearly believed the truth.

Police officer Li Teh U, a fine man, from the first became very earnest in reading his 50-cash New Testament. Being of a critical mind, he asked many questions. He became a steadfast student of the Word and attained

a clear understanding of gospel truth. He is now poring over the Old Testament as well as the New, and has been baptized and received into church membership.

Mr. Elliott reports from Changsha:

The development of distribution through volunteer workers has been a remarkable feature of the year's work. We have not abandoned the old plan of employing paid colporteurs, and nine men have been continued on the paid staff, most of them under missionary supervision; but in addition to these we have been pleased to provide Scriptures for the use of Christian workers in spreading the evangel by the use of new methods. These men are more independent of foreign direction in their work than are the paid men, and it has been interesting to see their ingenuity.

And Mr. Hooker, from Chungking:

The colporteurs have done faithful work, but in circumscribed areas, on account of the troubles. Upon receipt of a telegram saying, "Your expenses are cut thirty per cent," I called the colporteurs together and explained to them, telling them I thought I must dismiss most of them, whereupon Tan Den Tsuen, one of my most faithful men, said he did not feel it was God's will to economize by decreasing the number of workers, as our Lord had said: "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." He said they would all go on with their work and take whatever money the Lord provided for them. It was, he thought, like some of their itinerations, when, as is so frequent in the mountainous country about here, they had to climb a steep hill—but it would be easier when they reached the plateau on top. His faith and vision saved the day and the men were retained.

Finally Mr. Torrance, from Chengtu, Western Szechuan:

These Scriptures have been sent to many different parts of West China.

"Lately I had the pleasure of an interview with Lo-Pei-Kin, the governor of Szechuan. I went to appeal to him to do something to eradicate the opium traffic from the province. To my surprise he began by speaking of the great work of the American Bible Society in China. He told me how profoundly he respected the Christian religion. "Our country," he said, "has so many evils and idolatrous practices that only the continued circulation of the Bible will be able to cure."

“Ebenezer”—The Gospel in Japan

A LITTLE booklet has reached us, entitled “Ebenezer.” It tells the life story of Mr. K. S. Hiraide, a graduate of Taylor University, of Upland, Ind.—a story so finely typifying what the Bible is doing in Japan that we make some extracts from it. He was, he says—“a poor, miserable, wretched heathen boy,” struggling desperately to find peace and righteousness, visiting many Buddhist temples and Shinto shrines, until one day in a country town he happened to see an old man reading the Bible. He begged him for it, but the old man said, “I wish I had two Bibles, but this is the only one I have.” He gave him, however, a “Harmony of the Gospels.”

So I took that book, and ran back to my home, five miles, and went to my sister and told her what a wonderful man I had met, and of all that he had told me. Oh, how she wept for joy! And she said, “That is what I have been seeking for many years.” I told her what that man had told me, and she wept and said, “Didn’t I tell you that there must be such a God in this world, brother? Let us read that book.” So we did nothing but read and read. We read through that book in two days.

Heaven, earth and everything became new; my soul had been born into the Kingdom, and not only my soul, but also that of my sister. Both of us were saved on the same day, in the same room.

Next day, we being still hungry for a whole Bible, left home and set out for a city to get one. We walked twenty miles and arrived at Suwa City, the county seat, one of the largest cities in the state. There were seven large bookstores in the city. We found almost any kind of a book for sale excepting the Bible. Then we searched the second-hand stores, and at last found two small Biblical magazines, and a copy of St. Luke’s Gospel in an old store.

My sister was very anxious to go to Tokyo with me, but it was quite impossible for her, as there was no train or car to take. The railroad was built three years later, but there was no train at that time. So I left my sister at home and started for Tokyo the next day. Climbing over many high mountains, I walked a hundred miles in three days, got a train for twenty-five miles, and arrived in Tokyo on the next Monday. I visited my friends and testified to the saving grace of the Lord Jesus Christ, and also hunted many bookstores for

a Bible, but could not find one. If I had gone to any church or mission I could have got it all right, but I did not know anything about church organizations then.

Three months later, while I was traveling, I found a Christian mission in the city of Shimo Suwa where the preacher gave me a New Testament. Oh, what a happy boy I was! I took my sister and removed our home to that city immediately. The preacher came to live with us, and we were studying, preaching, and laboring together nine months. Meanwhile, I made trips to Tokyo twice, and at last, praise the Lord, I found a large family Bible, Old and New Testaments; I paid the price, seventy-five cents, and grabbed the Bible as quick as possible. Thus I got my first whole Bible when I went to Tokyo the third time.

Well, when I found my Saviour, I felt impressed that I ought to make his gospel known to my countrymen, for I knew their urgent need and their actual condition. Literally millions of people are groaning in spiritual darkness, and seeking deliverance and rest for their souls. I secured some tracts and other printed matter on Christianity, and, taking a small accordion, I started preaching on the streets from town to town. Of course, I never studied theology or church discipline before, and I new nothing about the missionary boards, or getting a salary, but this much I did know: There is a true God; Jesus is the Saviour of the world; and I am saved. I did not know how to preach, but, thank God, I did know what to preach.

Upon one of the meetings that I held in a schoolhouse the Holy Ghost fell; and we had a great time. Later, some of the teachers of that school came to my house, walking many a mile, and told me of their conversion.

An evangelist went to a city where there was a large Buddhist temple and academy, and preached on the street, but he was terribly persecuted by a mob. Since that time nobody had preached in that city, but I was led there; and the Lord provided a large house for the meeting. The house was crowded. The power fell, and twelve men were converted. Next morning I visited the Buddhist academy and found a group of the students reading the tracts I had given out. I was asked to tell them more of Jesus. The next year when I visited the same city I found an independent Christian mission organized there.

We cannot find space for the rest of the story, but it is as wonderful as what has been told and reads like the Acts of the Apostles and Bunyan's Pilgrim's Progress blended into one. Mr. Hiraide was educated for the ministry partly in Japan, then came to college

and took up theological work at Taylor University and Drew Theological Seminary, of the Methodist Episcopal Church.

Who can read such a story and hold his hand from giving the Bible to the multitudes in Japan and elsewhere who are ready to receive it?

...

The New Jewish Translation of the Old Testament

EVERY Bible lover must be interested in the new translation of the Old Testament now issued by the Jewish Publication Society of America and, as the title-page tells us, "according to the Masoretic text" and "with the aid of previous versions and with constant consultation of Jewish authorities."

Such a work of learning will require long and careful study, at the hands of the finest Christian scholars, masters both of Hebrew and English, to adequately appraise at its true value. It is apparent, however, to everyone who reads that it is an addition to our list of versions of much value though made from a non-Christian standpoint.

The preface, beginning with the history of the Old Testament, soon comes to the need for a new translation into English. After mentioning the translation of Isaac Leeser in America, which was the accepted version in all the synagogues of the United States and was reproduced in England, and of two others produced in England—one by Dr. A. Benisch, and the other by Dr. Michael Friedländer—it narrates the first steps for the preparation of this translation taken twenty-five years ago by the Jewish Publication Society. For nearly twenty years the work proceeded under the direction of an Editorial Committee, Dr. Marcus Jastrow being editor-in-chief. In 1901, however, it was found necessary to change the plan somewhat so as to hasten the completion of the work. In 1908 the Jewish Publication Society and the Central Conference of American Rabbis agreed to co-operate in bringing out the new translation upon a revised plan which gave the entire work into the hands of a Board of Editors. This board consisted of the Doctors Solomon Schechter, Cyrus Adler, and Joseph Jacobs representing the Jewish Publication Society; and Doctors Kaufman Kohler, David Philipson, and Samuel Schulman, representing the Central Conference of Rabbis, with Prof. Max L. Margolis as a seventh member and the editor-in-chief of the work, Dr. Cyrus Adler being chairman of the committee. These persons represented three Jewish theological seminaries.

The ancient versions, the Targums, the Vulgate, and the great Jewish commentators were drawn upon. Sixteen meetings, covering a period of seven years, occupying 160 working days, were held, the last meeting being held in October–November, 1915. All previous efforts in the English language have been one-man translations. The present translation is that of a group of scholars representative of Jewish learning among English-speaking Jews.

We may quote here some sentences which indicate the spirit with which the work was done: "It has a character of its own. It aims to combine the spirit of Jewish tradition with the results of Biblical scholarship, ancient, mediæval, and modern. It gives to the Jewish world a translation of the Scriptures done by men imbued with the Jewish consciousness, while the non-Jewish world, it is hoped, will welcome a translation that presents many passages from the Jewish traditional point of view.

"The repeated efforts by Jews in the field of Biblical translation show their sentiment toward translations prepared by other denominations. The dominant feature of this sentiment, apart from the thought that the Christological interpretations in non-Jewish translations are out of place in a Jewish Bible, is and was that the Jew cannot afford to have his Bible translation prepared for him by others. He cannot have it as a gift, even as he cannot borrow his soul from others. If a new country and a new language metamorphose him into a new man, the duty of this new man is to prepare a new garb and a new method of expression for what is most sacred and most dear to him."

The preface further tells us, what even a cursory glance at the book confirms, that our English Version and its great predecessors have been given a large place in the thoughts of the translators—Wycliffe, Tyndale, Coverdale, and the rest—we can hear their accents as we listen. The twenty-third Psalm has scarcely a change, and the one hundred and third. Indeed the Psalter is so like its English counterpart that only close Bible readers will

notice the differences. The fifty-third of Isaiah has a little more change, but not very much; and in the fifty-fifth and the sixtieth chapters we hear the sweet and familiar music which has charmed the souls of English folk for the last three centuries.

The book is printed so as to resemble in considerable measure the Revised English Version; and the Psalms and many of the prophetic books are paragraphed and spaced so as to make it pleasant reading for the eye and to bring out the difference from narrative prose. It has one recommendation to the Bible Society—it is “without note or comment.”

The order of the books is somewhat different, but on the whole we have our Old Testament substantially as we know it in the English Bible; and we may search these Scriptures and find them testifying of Christ. May he make himself known to these faithful translators of his ancient Word and to all who read it.

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

New York, July, 1917

AMERICAN BIBLE SOCIETY

THE second stated meeting of the Board of Managers of the American Bible Society in its one hundred and second year was held at the Bible House, Astor Place, New York, Thursday, June 7, 1917, at 3.30 p.m., President James Wood in the chair.

Devotional exercises were conducted by the Rev. David Cole, formerly employed in the West Indies Agency and the Central America Agency, who read a part of the thirty-seventh Psalm, after which he offered prayer.

The minutes of the May meeting of the Board were read and approved.

The Secretaries presented a minute relating to the decease of the Hon. Joseph H. Choate, which was unanimously adopted, and a copy was ordered to be sent to the family of the late Mr. Choate as follows:

The Board of Managers hereby puts on record its deep sense of loss in the death of the Hon. Joseph Hodges Choate, which occurred very suddenly on May 15th. He had for many years sustained a relation of peculiar closeness to the Society and had manifested in many ways his deep interest in its welfare. His eminence at the bar, his fame as a diplomat, both here and abroad, and especially at the Court of St. James, where he was the Ambassador of the United States from 1899 to 1905, his acknowledged mastery of the highest art of the orator, his wit, kindness and indescribable charm, have all been re-

counted in the public journals, and on behalf of the many interests which have suffered a common sorrow in his death.

When he was Ambassador at the Court of St. James he consented to serve as one of the representatives of this Society at the Centenary of the founding of the British and Foreign Bible Society. His address on this occasion appears to have reached the high-water mark of his most brilliant eloquence and was received with unusual enthusiasm by the representative audience which was gathered. When the time for the celebration in New York City of this Society's own Centennial arrived, in May, 1916, he presided with his wonted grace and dignity. The felicity of his introductions of the speakers and his comments upon the phases of the subject on which they touched will long be remembered by those who heard them.

Mr. Choate's eloquence was never more moving than when he touched on the Bible, especially the English Bible, as he was wont to do not only on such occasions but before other audiences. “If we can have but one book, Oh, save us that!”—his impassioned exclamation on a notable public occasion—was the keynote of all that he said. His style was permeated with its high thoughts and noble diction. He might fairly be called an advocate for the English Bible in the court of public opinion, which was profoundly swayed by his pleadings.

The Board of Managers therefore expresses what must be the feeling of all the friends of the Society in recording its profound sorrow at his death.

It was resolved that the Committee on Distribution, together with the Committee on Ways and Means, be given the duty of raising and expending money for the supply of Scriptures to the army and navy.

Communications were received from the Society's Agent in Mexico showing that he had experienced difficulty in getting to Mexico City; from Mr. Hayter, of the Panama Canal and Central America Agency, telling us his plans for the summer in visiting the various portions of his field; from Mr. Penzotti, of the La Plata Agency; from Mr. Tucker, of the Brazil Agency; from the Acting Agent of the Japan Agency; from Dr. Hykes, of the China Agency; from Mr. Beck, of the Korean Agency; from Mr. Irwin in Siam, and from Mr. McLaughlin, of the Philippine Islands. A letter was also received from Mrs. Marcellus Bowen, Geneva, Switzerland.

Consignments to Foreign Agencies in April were reported by the Secretaries as follows:

To Brazil, 8,962 volumes, valued at \$1,993.60; to Central America, 12,625 volumes, valued at \$698.40; to Mexico, 5,163 volumes, valued at \$181.08; to West Indies, 1,841 volumes, valued at \$643.99. Total, 28,591 volumes, valued at \$3,517.07.

In May these were as follows:

To Central America, 6,895 volumes, valued at \$512.63; to China, 600 volumes, valued at \$267.23; to Mexico, 2 volumes, valued at \$2.26; to West Indies, 140 volumes, valued at \$89.28. Total, 7,637 volumes, valued at \$871.40.

Issues from the Bible House during the month of April were 118,961 volumes, and in May, 125,180 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR.

- 1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents:
- 2. Send the money by Bank check or draft.
- 3. Send it by an Express Company's money order.
- 4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society,

formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Members

Black, Robert J., Bremen, O.
Bode, Rev. C., Kanawha, Ia.
Saltonstall, Jane, New London, Conn.

Summary of Annual Reports Received from Four Auxiliary Bible Societies During the Months of April, May and June:

Receipts from sales during twelve months.....	\$150 30
Receipts from donations and collections.....	1,892 60
Paid American Bible Society on book account.....	112 65
Paid American Bible Society on donation account.....	11 10
Expended in their own field.....	11,255 24
Value of books donated.....	25 15
Value of books on hand at date.....	569 04
Number of Auxiliaries reporting general operations...	1
Families and others visited by them.....	31,304
Families found destitute.....	658
Destitute families supplied.....	658
Sunday-school children supplied.....	236
Individuals supplied in addition.....	1,092

RECEIPTS IN MAY, 1917

LEGACIES

Camp, W. B., late of Jefferson Co., N. Y.....	\$500 00
Cutter, Bloodgood H., late of Little Neck, N. Y.....	100 00
French, Sarah R., late of San Antonio, Tex.....	\$5,000 00
Jones, Mary T., late of Racine, Wis.....	167 54
Powers, E. J., late of Franklin, Vt.....	20 00
Walker, Adelia C., late of Warsaw, N. Y.....	69 77
	\$5,857 31

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

Adair, W. M.....	\$2 00
Adams, Nathan.....	5 00
A Friend, East New Market, Md.....	5 00
A Friend, Panguitch, Utah.....	3 00
A Friend, Philadelphia, Pa.....	200 00
Airey, Mrs. W. P.....	25
Aldredge, Dr. C. S.....	25
Allen, Mrs. E. W.....	1 00
Allison, Mrs. Anna P.....	5 50
Anderson, Mrs. H. B.....	10 00
Atkinson, Mrs. J. W.....	25
Backus, Ella Fitch.....	10 00
Bailey, Ima.....	25
Baird, Miss Jennie M.....	1 00
Baker, Mrs. C. F.....	5 00
Baker, Rhodes S.....	50
Baldwin, T. M.....	50
Barnett, C. W.....	50
Barny, Rev. W. F.....	5 00
Battenberg, C. A.....	1 00
Beck, O.....	50
Bennett, Mrs. Paul.....	25
Bernard, Paul.....	1 00
Birnie, Miss A. H.....	2 00
Blair, Mrs. Emma G.....	5 00
Blalock, L.....	5 00
Bohmert, C. F.....	1 00
Bolle, Mrs. M. W.....	25
Bonner, Mrs. Narcissa E.....	1 00
Booth, P. H.....	25
Boucher, C. R.....	17
Bower, Rev. Aaron V.....	1 00
Bradford, Mrs. Martha P.....	5 00
Brantley, Mr. A. N. and wife.....	1 00
Bray, Mrs. M. J.....	10 00
Brewster, Miss Josephine O.....	3 00
Bridges, F.....	25
Bristol, Wm. E.....	10 00
Brooke, Mrs. Hunter.....	2 00
Brown, C. E.....	2 50
Bruce, Mrs. J. F.....	50
Bryant, Mrs. C. B.....	1 00

Buckner, Mrs.....	\$0 25	Earnheart, Mrs. J. W.....	\$0 25
Burkes, C. G.....	25	Earnheart, Mrs. M. B.....	50
Burroughs, F. M.....	1 00	Ehlers, Mrs. Mary A.....	25 00
Byram, Mary.....	10	Eisenbach, Charles H.....	2 00
Cammack, R. B.....	5 00	Elliott, Mrs. C. P.....	1 00
Case, J. I.....	25	Ellis, Miss Lucy.....	25
Casey, A. C.....	50	Emery, James.....	25
Cash.....	5 00	Ermsich, Rev. Karl.....	1 00
Cash.....	1 54	Ernest, J. M.....	1 00
Cash.....	1 50	Espy, Mrs. A. J.....	25
Cash.....	55	Esselstyn, Laura O.....	5 00
Cash, Kingsland, Ark.....	2 00	Estle, A. R.....	50
Cash, Plainville, Conn.....	1 00	Evans, Mrs. D. F.....	25
Cash, Sayville, N. Y.....	50 00	Evans, D. P.....	25
Cash, South Omaha, Neb.....	25	Evans, E. W.....	25
Cass, Mary.....	25	Everts, Arthur A.....	10 00
Cass, W. M.....	25	Farr, Charles A.....	5 00
Chalmers, Agnes.....	50 00	Farrington, Mrs. J. M.....	2 75
Christensen, E. K.....	3 93	Ferris, Royal A.....	15 00
Citizens of Blytheville, Ark.....	30 01	Fight, Mrs.....	25
Clark, Frank L.....	50	Fite, J. F.....	50
Clark, James A.....	25	Flower, P. A.....	3 00
Clymer, Walter.....	1 00	Floyd, Mrs. M.....	50
Coates, Miss A. K.....	5 00	Ford, Mrs. E.....	25
Cochran, Sam P.....	50 00	Foster, Mrs. W. C.....	1 00
Coe, H. J.....	25	Fouts, Mrs. C.....	25
Colleman, A. E.....	25	Fowler, Mary.....	5 00
Collins, Mrs. J. F.....	25	Fox, Mrs. C. F.....	1 00
Combs, Mrs.....	1 00	Frack, Ada.....	25
Cook, Seth.....	25	Frank, Mrs. J. M.....	1 00
Corley, Mrs. H. D.....	5 00	Freeman, C. F.....	1 00
Corpening, R. I.....	1 00	French, George C.....	5 25
Couch, G. Frank.....	1 00	Friends, Eagle Mills, Ark.....	25
Crawford, Miss L.....	25	Fryar, Mrs. J. J.....	1 50
Crilly, Jessie.....	25	Frysinger, U. O.....	25
Crumley, J. R.....	25	Fuller, Charlie H.....	25
Cullom, J. D.....	50	Fuller, G. M.....	25 00
Cupps, Edgar L.....	50	Fuller, Henry.....	10 00
Cupps, Mrs. Mattie Lee.....	25	Furneaux Brothers.....	25
Curtis, Mr. and Mrs. J. J.....	25	Gaff, Thomas.....	25
Curtis, T. W.....	25	Gamble, Mrs. Amie.....	25
Darst, Mrs. C. L.....	15 00	Gass, D. M.....	50
Davidson, Samuel.....	11 00	Gass, Mrs. D. M.....	25
Daviss, Miss Annie T.....	25	Gaston, Mrs. B. R.....	25
Davis, P. E.....	50	George, Evelyn.....	25
Davis, Rev. W. F.....	50	Good, R. L.....	25
Davis, Mrs. W. F.....	8 00	Good, Mrs. R. L.....	10 00
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Dearing, Alta.....	25	Gray, Ethel.....	1 00
Dein, J. P.....	25	Gray, Mr. and Mrs. J. T.....	25
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Derr, H. H.....	50	Greene, Mrs. Stephen.....	25
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Dill, Mrs. Robt. and son.....	2 00	Grimes, Blanch.....	50
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Hammonds, Oda	50	List, Charles J.	1 00	Parker, Francis F.	1 00
Hancock, Curtis	50	Little, John W.	5 00	Patrick, J. M.	1 00
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Harral, Mrs. E. B.	10 00	Looney, J. K.	25	Patton, D. B.	50
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Haskell, J. T.	5 00	Loux, Charles W.	10 00	Patton, Mrs. W. M.	25
Haskell, Miss Julia	2 00	Low, C. J.	10 00	Peck, E. M.	1 00
Hastings, Clifford	50	Low, E. W.	5 00	Peck, George L.	1 00
Hastings, E. M.	50	Lucas, Mrs. Bertha	25	Peck, Miss Mary E.	5 00
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Darlington, Pres. Ch.....	2 00
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<i>Meilen</i> , Union Ch.....	2 50
<i>Spring Green</i> , Meth. Ep. Ch.....	1 00

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Baughman, L. E.....	2 00
Blackman, Geo. W.....	5 00
Bonner, Mrs. Abbie A.....	2 00
Booth, Willis G.....	5 00
Boynton, Mrs. J. H.....	3 00
Bram, Mrs. W. H.....	5 00
Brittain, Rev. Theron.....	1 00
Bryan, J. P. K.....	5 00
Burgess, Miss Rosella.....	11 00
Byram, Mary.....	35
Cash.....	1 00
Eastlack, Mrs. Ida A.....	1 00
Edgar, Mr. and Mrs. W. A.....	5 00
Edwards, Rev. John H.....	5 00
Ellet, Minnie J. and Lucinda E.....	20 00
Euckman, Mrs. E.....	11 00
Finney, Mrs. Helen A.....	5 00
Fisk, Miss Edith M.....	1 00
Floyd, B. F.....	10 00
Friend in Branford Union Mission and Smyrna Presbyterians, Delaware.....	4 00
Gardner, Mrs. W. P.....	50
Greaves, Mrs. J.....	2 00
Gurley, Edward.....	1 00
Hain, S. E.....	2 00
Hall, Miss Esther.....	1 00
Hall, Sarah A.....	5 00
Hart Family, Ives.....	5 00
Hendson, Rev. W. T.....	2 00
Hepperly, Laura E.....	10 00
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Hutchinson, Emlin.....	10 00
Innes, John H.....	5 00
Ives, Mrs. Wm.....	1 00
Joly, Geo. F.....	5 00
Keener, Mrs. Christian.....	25 00
King, S. R.....	7 89
Lamb, Mrs. W. S.....	1 00
Loring, Miss Anna C.....	1 00
Lunt, Mrs. H. L.....	2 00
Lyon, Miss Elsie.....	5 00
M. E. T., Mt. Vernon, O.....	1 00
McKewen, Mrs. S. A.....	20 00
Marsilye, Rev. P. J.....	1 00
Marston, S. B.....	10 00
Medley, Mrs. Geo. W.....	1 00
Miller, Charlotte.....	1 00
Miller, Edward.....	5 00
Miller, Edward M.....	5 00
Nelson, Annie S.....	1 00
Parker, Julia F.....	1 50
Pelton, Mrs. J. R.....	1 00
Ruland, O. W.....	10 00
Shanor, H. K.....	79
Shock, C. Albert.....	1 00
Singmaster, Rev. J. A., D.D.....	1 00
Smiley, Paul H.....	25 00
Smith, J. R.....	5 00
Speare, Mary Lewis.....	5 00
Sprecher, Mrs. L. B.....	5 00
Stafford, S. McK.....	5 00
Taylor, Clarence E. and family.....	7 00
Thomson, C. A.....	5 00
Twiss, Waldo C.....	10 00

Walker, Mrs. C. Harding.....	\$1 00
Wick, Miss Eva J.....	25 00
Winger, B. L.....	1 00
Wycoff, Mrs. Martha B.....	5 00

Church Collections

CALIFORNIA

<i>Hemet</i> , Ref'd Pres. Sabbath School.....	4 25
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CONNECTICUT

<i>Meriden</i> , First Bapt. Ch. S. S.....	1 00
<i>Seward</i> , Meth. Ep. Ch. Mothers' Meeting.....	4 22

INDIANA

<i>Holland</i> , Meth. Ep. Ch. Epworth League.....	16 00
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IOWA

<i>Jefferson</i> , First Meth. Ep. Ch. S. S.....	16 25
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LOUISIANA

<i>Keithville</i> , Meth. Ep. Ch. South, Woman's Miss. Soc.....	1 50
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MICHIGAN

<i>Sturges</i> , First Pres. Ch.....	10 00
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MINNESOTA

<i>Windom</i> , Pres. Ch.....	5 00
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MISSOURI

<i>Hamilton</i> , First Pres. Ch. S. S.....	6 00
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NEBRASKA

<i>Wahoo</i> , Meth. Ep. Ch.....	10 00
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NEW YORK

<i>New York</i> , Trinity Evang. Luth. Ch. S. S.....	10 00
<i>Oswego</i> , West. Bapt. C. E. Soc.....	3 00

OHIO

<i>Louisville</i> , Ref'd Ch. Union Mem'l Service.....	22 27
<i>Piqua</i> , United Pres. Ch. S. S.....	10 97

PENNSYLVANIA

<i>Conneautville</i> , Smith Meth. Ep. Ch.....	1 00
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TEXAS

<i>Lieb</i> , Sunday School.....	4 50
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VIRGINIA

<i>Fairfax</i> , Meth. Ep. Ch. S. S.....	2 00
<i>Fredericksburg</i> , St. George's Ch. Junior Auxiliary.....	2 00

Auxiliary Society

Pennsylvania (by Female Branch).....	100 00
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*\$5 more than cash statement owing to entry in wrong column.

EUROPEAN WAR FUND

Individuals

Cushing, Mrs. Lillian.....	\$1 00
Fish, C. R.....	10 00
Light, J. F.....	1 00
Miller, Mrs. Lillie.....	1 00
Rice, J. L.....	1 00
Rice, Mrs. Sarah.....	1 00
Ritson, Dr. J. H.....	1 00
Rodefer, J. S.....	1 00
Shirk, Rev. Nelson.....	3 00
Sprecher, Alva.....	5 00

Church Collection

TENNESSEE

<i>Columbia</i> , Ninth St. Sunday School.....	1 00
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\$26 00

MILLION NICKEL FUND

<i>Ashby Cong. Ch., Mass.</i>	\$9 50
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EQUIPMENT AND ADVANCE

<i>Biglow</i> , Wm.....	\$25 00
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AUXILIARY SOCIETIES

	Credited as Donation	Credited on Account
Abbeville Co., S. C.....	\$1 86	
Alabama.....	15 34	
Austin, Tex.....	66 36	
Blue Earth Co., Welsh, Minn.....	\$36 85	
Cedarville, O.....	150 00	12 77
Chicago, Ill.....	1,800 00	
Columbia Co., N. Y.....		14 80
Cumberland, N. J.....	30 00	
Deadwood, S. D.....	69 77	
East Liverpool, Female, O.....	25 00	50 00
Geneva, N. Y.....		28 00
Henry Co., Ill.....		10 00
Lancaster, S. C.....		60 75
Maine.....		569 88
Maryland.....		394 97
Montgomery Co., N. Y.....	28 78	
Newburgh, N. Y.....		102 40
New Cambria, Mo.....		33 31
New Hampshire.....	400 00	
Pennsylvania.....	216 78	
Pennsylvania, by Female Branch.....	150 00	
Pennsylvania, by Gettysburg Female Branch.....	90 00	
Pennsylvania, by Johnstown Ladies' Branch.....	25 00	
Racine, Welsh, Wis.....	144 00	3 24
Rhode Island.....		100 00
Rockville, Conn.....		40 00
St. Louis, Mo.....		133 13
Salem, Welsh, Minn.....	11 05	
Vermont.....		8 37
Virginia.....	6 75	

*\$3,183 98 \$1,645 18

*Of which \$518.53 is donations received through Home Agencies.

RETURNS FROM SCRIPTURES DONATED

American Sunday School Union, Philadelphia, Pa.....	\$1,190 60
Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa.....	21 99
Pres. Ch. Dakota Indian Mission, Greenwood, S. D.....	11 25
	\$1,223 84

HOME AGENCIES

Atlantic.....	\$4,666 43
Central.....	749 74
Colored.....	277 66
Eastern.....	436 68
Northwestern.....	2,288 91
Pacific.....	1,047 52
South Atlantic.....	852 72
Southwestern.....	946 74
Western.....	948 21

\$12,214 61

FOREIGN AGENCIES

China.....	\$23 25
Japan.....	1 00
	\$24 25

MISCELLANEOUS

Bible House, Canal Zone.....	\$6,500 00
Borrowed from Bank.....	15,000 00
Centennial Expenses.....	4 33
History American Bible Society.....	3 00
Income from Available Funds.....	19 27
Income from Perpetual Trust Funds.....	10 00
Record.....	8 30
Rentals.....	4,034 98
Retail Sales.....	1,970 12
Sales of Waste Materials.....	335 52
Sundries.....	1 00
Trade Sales.....	1,828 84

\$29,675 36

Total Receipts.....\$59,157 06

CASH STATEMENT FOR MAY, 1917

RECEIPTS

From Legacies	\$5,857 31
.. Individuals	1,987 77
.. Churches	3,199 30
.. Auxiliaries, as Gifts	2,665 45
.. Perpetual Trusts—Income	10 00
.. Bible House—Rents	4,054 98
.. Income from Available Funds—Interest	19 27
.. Sales by Foreign Agents	24 25
.. Sales of Bibles Donated	1,223 84
.. Home Agencies	12,214 61
.. Million Nickel Fund	8 50
.. Manufacturing Department—Sales of Waste .. Material, etc.	385 52
.. Salesroom—Cash Sales	1,930 12
.. Auxiliaries—For Books	1,645 18
.. The Trade	1,828 84
.. Bible House, Canal Zone	6,500 00
.. Centennial Expenses	4 33
.. Bills Payable—Borrowed from Bank	15,000 00
.. Army and Navy Bible Fund	604 49
.. European War Fund	26 00
.. Equipment and Advance	25 00
.. "Bible Society Record"	8 30
.. History American Bible Society	3 00
.. Sundries	1 00
	\$59,157 06
Cash Balance from April, 1917	\$26,435 50
	\$85,592 56

DISBURSEMENTS

For Cash to Foreign Agents	\$1,178 57
.. Bills Exchange Paid	11,834 93
.. Home Agencies	8,104 03
.. "Bible Society Record," Postage, etc.	34 53
.. Library Expenses	49 10
.. Legacy Expenses	1 75
.. Bible House Expenses—Taxes, Repairs, Fuel, .. Insurance, etc.	8,660 54
.. General Expenses—Salaries of Officers, Clerks, .. Traveling Expenses, Printing, etc.	4,407 19
.. Manufacturing Department—Material, Wages, .. etc.	26,810 65
.. Depository—Salaries, Boxes, Cartage, etc.	1,066 18
.. Army and Navy Bible Fund	950 00
.. Salesroom Expenses	225 85
.. Pensions	450 52
.. Income Available—Interest on Loans, etc.	1,472 91
.. Scriptures Purchased	150 75
.. Trust Funds Invested	11,030 00
.. Paid Beneficiaries—Annuities	359 86
.. Expenses, California Bible House	1,117 51
.. Million Nickel Fund	30 97
.. History American Bible Society	9 08
.. Diffusion of Information—Pamphlets, Leaflets, .. Report, etc.	105 90
.. Follow-up Campaign	19 57
	\$78,100 39
Cash Balance to June, 1917	\$7,492 17
	\$85,592 56

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